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WHOLE No. 43.

WOMAN'S WORTH.

FROM THE GERMAN OF SCHILLER.

Honored be woman! she beams on the sight
Graceful and fair, like a being of light;
Scatters around her, whenever she strays,
Roses of bliss on our thorn-covered ways;
Roses of Paradise, sent from above,
To be gathered and twined in a garland of love.

Man, on passion's stormy ocean,
Tossed by surges mountain high,
Courts the hurricane's commotion,
Spurns at reason's feeble cry,
Loud the tempest roars around him,
Louder still it roars within,
Flashing lights of hope confound him,
Stuns with life's incessant din.

Woman invites him with bliss in her smile,
To cease from his toil and be happy awhile;
Whispering wooingly—come to my bower—
Go not in search of the phantom of power—
Honor and wealth are illusory—come!
Happiness dwells in the temples of home.

Man with fury stern and savage,
Persecutes his brother man,
Reckless if he bless or ravage,
Action, action—still his plan.
Now creating, now destroying;
Ceaseless wishes tear his breast;
Ever seeing, ne'er enjoying;
Still to be, but never blest.

Woman, contented in silent repose,
Enjoys in its beauty, life's flower as it blows,
And waters and tends it with innocent heart;
Far richer than man with his treasures of art;
And wiser by far in the circles confined,
Than he with his science and lights of the mind.

Coldly to himself sufficing,
Man disdains the gentler arts,
Knoweth not the bliss arising,
From the interchange of hearts,
Slowly through his bosom stealing,
Flows the genial current on,
Till by age's frost congealing,
Is it hardened into stone.

She, like the harp, that instinctively rings,
As the night-breathing zephyr soft sighs on the string,
Responds to each impulse with steady reply,
Whether sorrow or pleasure her sympathy try;
And tear drops and smiles on her countenance play,
Like sunshine and showers of a morning in May.

Through the range of man's dominion
Terror is the ruling word—
And the standard of opinion
Is the temper of the sword.
Strife exults, and pity blushing,
From the scene departing flies,
Where to battle madly rushing,
Brother upon brother dies.

Woman commands with a milder control,
She rules by enchantment the realms of the soul,
And she glances around in the light of her smile.
The war of the passions is hushed for a while;
And discord, content from his fury to cease
Reposes entranced on the pillows of peace.

TRAVELS IN SATURN.

BY PROF. LOUIS MONTSURRETT.

[Mrs. P. W. Stephens, Medium.]

Claiming, as we do, that the spirit or soul of man possesses the intelligent use of all his mental powers after the change known as death to the physical takes place, and that he carries with him the aspirations and desires that have ruled him most earnestly while in this primary life, that in fact the physical body is only a garment the man wears for the time being, and therefore the intelligent, educated and scientific minds remain the same, independent of the material existence.

The large mass of these minds who, in ancient as well as modern times, have outlived the material condition, have not remained in a state of idle existence, but on entering an arena where there are better opportunities for the exercise of these powers have entered with assiduous earnestness into the great centers of thought. Navigators from mother earth have sailed over the mystic depths of oceans belonging to other terrestrial bodies; geologists have delved

into the knowledge of the geology and mineralogy of planets on which earth's children never trod in the mortal; scientists have gratified their aspirations by studying the relations of matter and life on other planets than earth; poets and artists have gloried in noting the height which their arts are carried on some of these sister worlds by the children thereof. Here in these realms of intellectual life man has established grand systems of education which as far surpasses the highest system of earth as is represented by the superior condition of this life, wherein the scholar does no more pause when he has obtained all that can be learned in regard to earth and earth life, no more than does the youth stop with his primary lessons here. Where there is a real desire for unfoldment, these lessons only whet the intellect to a thirst for more, never again to relapse into ennui. Already in thousands of cases have words of intelligence from the mental wisdom of this life been given you, as well as thoughts of encouragement by telling you of this more natural phase of existence, where the harmonious principles of progress or growth which are stamped on all humanity are not violated through a lack of wisdom.

As you become associated with these higher realms by actual existence, man learns that he possesses other attributes, that in the physical are only in the germ state, which develops into actual use as he dwells here. Among these stand pre-eminently forth the use of the will power as exercised over electric and magnetic forces, and has much to do in control of the movement of ponderable bodies and his powers of locomotion.

The active and finer sense of sight, quickened by the more refined surroundings in which you find yourself on leaving the dense condition of the material atmosphere, opens a new world of observation to the inexperienced gazer, being able to take note of the principles moving events. All nature assumes new and different standpoints to the observer from what he conceived the highest truths while in the material life.

Finding myself after a number of years of earnest study becoming capable of and attracted by a desire to witness the operations of the natural laws as manifested in other material worlds than earth, I sought an opportunity to unite myself with a company of observers, who already had made much advancement in their plane of thought. They having selected the planet Saturn as their point of destination, my observations will be thereof. I found on associating myself with this company that in taking so extensive a tour it is necessary for the united will power of a number to be concentrated and act as one. The more extensive the point of observation, the more demand for additional will power; therefore in learning these great lessons of nature there are always a number united who act as one. Yet man loses not his individuality, but receives the impress of the lesson in accordance with the actual development of the observers.

The surface of the earth is an epitome of the great plan of creation. Throughout the eternal vastness of space extends a mighty ocean of magnetic and electric forces, in which floats, and has floated through all eternity, the diffused elements of all worlds, the myriad universes of solar systems, with their planets and satellites, which have been aggregated out of this ocean of matter, being as it were only continents and islands therein. Circulating all through this mighty space are currents, for there is no rest in nature anywhere, of which your ocean and atmospheric currents are faint semblances. The mental intelligence when traversing these, to human comprehension, illimitable fields, take advantage of these currents as natural highways to distant points. In pursuing this extensive tour we took one of these channels as our route, and by the proper use of our concentrated will power, we moved with great ease and much rapidity out from the center of our home life; as it is impossible for the human soul to annihilate time, it took us a certain period to traverse these millions of miles that intervene between earth's sphere and that of the planet Saturn, the point of our destination. For as yet we belong to one of the earth's zones, as do all human intelligences who personally communicate with those in the material life. We were able to move through this immense distance at the rate of about four million miles every twenty-four hours.

As we penetrated the orbit of the planet Mars, the asteroids gleamed before, above and around us, like star dust on the canopy of creation. Some of these tiny worlds are so small that human observation will be long in taking note of them; some so small they are like mere specks, being but a few miles each in diameter, and in several cases they revolve around each other. There are several of considerable size, being nearly two-thirds the size of the earth. These larger ones are inhabited. There has a great many of these world's fragments been drawn within the sphere of Mars and Jupiter in ages past, and fallen thereon, those being once the embodied mass of a large planet which revolved within the limits of Jupiter. While in a partially consolidated state, in crossing the orbit of Jupiter, it came in contact with that immense body. Jupiter being much more consolidated, in consequence of greater age, it resisted the concussion and the weaker went to fragments. During the concussion many of the fragments rebounded outside of the then weak attractive power of Jupiter, and in consequence of the sun's attraction, which had acted on the embodied whole, these pieces took up their orbits and moved on in the old sphere. During the process of ages these pieces became rounded into spheres, by laws of friction and consequence of consolidation atmospheres enveloped them with their halo of life, and being so numerous they oftentimes crossed each others orbits track. As their atmospheres enlarged they come sometimes so near to each other that their spheres of attraction would coalesce, the centrifugal force each

body possessed would not allow them to come together, and the centripital forces being united they would commence a revolution around each other, and thenceforth instead of two orbits they would revolve in one around the central body.

By the exercise of this will power I have spoken of, we were able to resist the magnetic force which emanated from the mental intelligence of those dwelling on Mars and Jupiter, there being a well established law of attraction between the elements of each particular grade of force. Therefore the attractions cast off from the human minds on each of these planets exercise a corresponding influence in ratio to the intelligence centered therein, on all other human minds as they come within the sphere of attractions.

It took us some two hundred and twenty-three hours, or over nine days, reckoning time by earth's rotations, to make our transit from the sphere of earth to that of the planet Saturn. In approaching this magnificent world system, the grand beauty of her organization burst with awe upon our enraptured gaze, her rings and satellites giving us a wonderful knowledge how nature varies—never repeats herself. These satellites have atmospheres of their own, the three oldest having reached the period of human productions—the oldest one having or being evolved from the parent planet about the epoch that earth took up her independent existence. The rings have a very thin but heavily gaseous atmosphere. There is no adaptation for life of any form upon them. As we approached the body of the planet, we found ourselves entering its higher stratus of atmosphere at about the distance of two thousand miles from its body. At first it was very rarified, but as we penetrated its atmosphere it changed in its composition. As we scientifically examined it, we found the magnetic and light emanations of the sun blending with certain inherent emanations of the planet, which mingling with her atmosphere causing the light waves to move at the rate of quintillion of times, consequently the power of physical sight is greatly augmented.

We found the theory advanced by human scientist, that the light and heat giving properties of the sun diminish its influence upon the planets in ratio to their distance therefrom, is quite erroneous. As nature ever is found accommodating herself to the use of the highest intelligence, so we found this principle holding good here, by the atmosphere of each planet being compounded apparently for this purpose. It is a well established fact with you, from human observation, that the interior planets possess atmospheres of much greater density than the earth. This is to protect the intelligence thereon from the too intense heat and light of the sun, so that on these superior ones are organically constituted conditions for the same grand purpose. All the planets being emanations from the sun, they each one possess the properties unfolded in a less or greater degree—these older ones having developed by their own inherent forces these

electric-hydrogenate and phosphorescent elements which tend to produce the life-giving power of light and warmth vested in the atmosphere of the sun. The atmosphere of all planets being imbued with these properties, these forces cast off from the sun reaching the farthest limit that his once uncondensed sphere occupied, these forces coming in contact with the same elements in the atmosphere of the planets, generates light and warmth in accordance with the condition of the planet's atmosphere, not in ratio to their distance from the sun. These older or outer ones have in ratio to their age, or evolutions evolved from their own inherent abilities, these same principles which produce the atmosphere of the sun, do have these elements acted upon in ratio to their greater abundance, so that the light and warmth they possess are as abundant as earth possess. If the light and warmth of the sun diminished in its effect on those distant planets in ratio to their distance, they would not receive enough of his light to reflect themselves to be seen from earth's surface at all, and the law of munificent care we everywhere see manifested in nature would here be a failure; but these older children of the sun, dwelling as much under the law of protection as the younger ones, are thus amply provided with these life-giving forces of warmth and light.

We found near the surface of the planet the atmosphere highly imbued with a harmonizing and exhilarating influence, produced by elements therein, in which azone holds a prominent place. These conditions are as yet mostly undeveloped in earth's atmosphere, consequently are unrecognized by earth minds, this condition being the result of growth or unfolding. Earth will some day possess its influence. Its action upon the centers of physical life produces on the mental organism a condition of cheerful, buoyant happiness, almost unknown on earth. The density of this whole mass being so much less than earth's, her atmosphere must also be much more rarified than ours. Having emanated from the same parent sun as all other planets of this system, she, like them, has passed through the same general process. During the period of her evolutions, while yet in the fluid and semi-fluid condition, there became detached elements sufficient to produce her first satellite. In consequence of her rapid revolutions on her axis, these elements concentrated more readily than if the planet had revolved less rapidly. The satellites solidifying more rapidly than the planet, which was shrinking continually, these escaping elements did not all come within these spheres of attraction of the young satellite. They thus formed a new center or nucleus, thus another satellite was outwrought, and in this manner one after the other of her many children were produced each one revolving very near to where the uncondensed mass of the planet extended when the new nucleus was concentrated. These many satellites, while in their nubile or fluid state, rejected much that was ejected from the primary. These elements cast off from the old and refused by the new centers aggregated to her at the centripetal force, not being strong enough to attract these elements around a center or nucleus, and the centrifugal force impelling them on, they naturally assume straight lines or zones around the planet, producing these rings. Being largely compounded of gasses, mingled with lighter forms of matter, are entirely incapable of producing vegetable or animal life; being so much in a fluid or vapory state, the highly rarified condition of these outer planets is the cause of the rapid axial revolutions. If they had condensed to the size and solidity of Mars, Earth or Venus, they would move on their axis far less rapid. This planet inclines on her axis thirty and one-half degrees; it therefore has great diversity in climate and seasons. At the period of the solisties the length of the days vary from three to seven of our hours, as the poles turn more directly toward the sun than ours.

The whole surface of the planet is inhabitable. This peculiar atmospheric condition I have been speaking of renders the climate more equalized, so the frigidity of the polar or heat of the equatorial regions are much modified. As nature equalizes all things in her domain to the condition that

surrounds them; so the productions, both vegetable and animal, partake of this rarified nature. A Saturnite placed upon earth's surface would find himself enabled to walk on the water, but would soon suffocate from the density of our atmosphere, while an inhabitant of the earth would find it very difficult to extract sufficient oxygen from the vegetable kingdom on Saturn to sustain life but a short period.

This planet revolves upon her axis twenty-four thousand six hundred and eleven times and a half in her revolution around the sun; or, in other words, she has this number of days in a year. As a child of the sun, she is myriads of ages older than the earth, therefore has reached in some forces a much higher state of development. Her being less dense is in accordance with the great law of development governing the principles imbued in her structure. When being emanated from the sun, the elements attracted to and concentrated in this nucleus were more highly imbued with refined and etherialized matter than could be cast off from the sun, when he himself was more condensed, therefore all elements attracted thereto must correspond. Her atmosphere is more refined, her matter less dense, her very rocks not so solidified; all ponderable bodies, avoidupois weight, are but one-eighth of matter on earth. This is not the result of imperfection, for nature has indeed taken on higher forms than on earth, or that she will for many ages.

Her interior, unlike the earth's is nearly solidified, matter being more dense than near the surface, and therefore but little internal heat—this being the principle cause of her throwing to the surface the inherent properties of light and warmth, imbued with their life-giving forces I have been speaking of. This great, old world being conceived and cast off from the sun by the same principles, and unfolded by the same law governing the birth of earth, she, too, has passed her Orotin age, her Silurian period, her Carboniferous era, her Prehistoric existence, her Savage epochs, her Barbaric things, her Civilized revolutions, her Enlightened growth, and is now long entered upon her Spiritualized conditions. Although she has existed an almost infinite length of time, as noted by earth's revolution, the advancement of nature upon her surface is not as much as her age would seem to imply, though unfolded into existence long before earth was evolved from the mighty womb of the sun, her revolutions being so long she has in a measure been more slow in growth than the inferior planets. The immense amount of matter thrown off, as is constituted in her rings and satellites, was caused by her rapid axial revolution, and the planet remaining so long in the fluid state, in consequence of the law of change working more slow than in the later productions of this system. By her axial inclination her revolutions or years are divided into periods of spring, summer, autumn and winter, like earth's. The growth of all life is governed by and corresponds with the length of her revolutions. In the human productions, an infant who has lived one year or revolution of this planet, is advanced in near the same ratio as an infant of one year old is upon earth, though it would have lived thirty times as long as the infant of earth.

There seems to be a grand principle in existence that the human family of earth have not comprehended, in regard to the evolutions of this solar system. Though the homes on which the God-entities are evolved are some of them so much older than others, it seems each new born child of the sun, or younger planet, takes with it from the planet a power to revolve more rapidly than the older ones possessed. Though these have been materially evolved a much greater period than the younger ones, their growth being very slow in approaching the era in which individualized spirit life could take up its course, though the spiritual or human life is in advance of this earth, yet the distance is not so much as human judgment might suppose. The evidence leads to the supposition that these younger planets revolve and ripen up more rapidly in consequence of compounded of more refined or perfect elements of matter, for we distinctly perceive that they refine more quickly, and are rapidly overtaking

the older ones in the grand race from chaos to spirit.

The human productions of Venus are scarcely below in thought-power the children of earth, while we are but a small measure, comparatively, inferior to the dwellers of these older ones. The apparent principle is that all the human productions evolving from this solar system, or our universe, shall ripen up at about the same period; that when this system can no more produce spiritual entities, and disorganization must intervene with its matter, these productions, this human fruit, these spiritual beings can be garnered into some of the many mansions of our Father's kingdom.

THE GEOGRAPHY OF SATURN.

This planet has a somewhat larger portion of land, in proportion to her surface, than the earth, it being somewhat less than one-half the planet's surface. This planet is being much flattened at the poles, in consequence of her rapid revolutions, and the rarified condition of her matter. Her equatorial circumference is two hundred and sixty-two thousand and five hundred miles; the polar is seven thousand and five hundred miles less. Her equatorial diameter, eighty-seven thousand and five hundred miles. By the immense size of this circumference, we find its divisions more readily by dividing its surface into a Western and Eastern hemisphere, and gives us a better opportunity to outline it.

In beginning with the western side, we find located in the extreme northern portion an immense continent. Its most northern side extends over the pole toward the south, into the Eastern hemisphere. Its southern points extend to within a few degrees of the equator. In its greatest width from north to south, it is over thirty thousand miles; in its greatest length from east to west, it is about forty thousand miles. This continent has two peninsulas extending south beyond its main body several thousand miles. The eastern point is a wider peninsula than the western. About two-thirds from the southern portion of this continent, in almost a straight line from east to west, extends an immense range of mountains, which cuts the continent in two, from east to west, dividing it into two great sections. Southeast of these mountains is an immense lake, or fresh water sea. This body of water is over four thousand miles in length; it receives many large tributaries, the largest being upon the western side; also a great river, or outlet, running southwest to the ocean. In the northwestern portion of the continent is another great mountain range. Between these lies an extensive valley of many thousand miles. In the western end of this valley are a number of lakes which, if on earth, would be considered large bodies of water. There are numerous rivers which, draining this valley and mountain range, help to accumulate these lakes. This valley lies mostly within the polar depression. Though the climate is more severe than in the more southern extent, yet it is far from being uninhabitable to the human dwellers on this planet. The great length of time in which the pole is turned toward the sun—being about fifteen years of our time—in connection with the atmosphere of this planet, renders even this polar region inhabitable. This continent, extending over the north pole, several degrees toward the south, in the Eastern hemisphere, is an immense plain. This whole polar region is covered one-third of the year with snow, but the long summer melts it off, rendering it capable of supporting life. On the north-eastern side is an extensive gulf or bay, which extends southwest into the land near three thousand miles. South of this extensive mountain range, which cuts the continent into a northern and southern portion, lies the largest body of level land upon this planet. It possesses a salubrious climate, is peopled by an enlightened race, among the most advanced nationalities on the planet.

Southwest from the continent lies a large island, in form very much resembling the peninsula of Italy. The eastern extremity lies in the Eastern hemisphere; the western portion in the Western hemisphere. This body of land is known by the humanity of this planet by a name which signifies a covering for the feet, so we will represent it under the name of Boot island.

The next noticeable body of land is an extensive continent lying nearly in the shape of the letter V, with its lower or southern end reaching nearly to the South pole. It is wholly in the Southern hemisphere, its two arms or sides extending north nearly to the equator—one arm in the Western, the other in the Eastern hemisphere. This body of land, in its extreme length, is three hundred thousand miles, with an average width of seven thousand miles. The southern end, or bottom of the V, is reduced to the narrow limits of about five hundred miles, by a bay making into the body of the land at that point. At the north end of the east limb there is a long bay reaching southwestwardly far into the continent. This bay causes two peninsulas to extend each side, which gives this end of the continent the remarkable shape of a partially closed human hand. The west limb reaches farther north than the east end, also has a gulf running deep into the land on the west side of the north end. About one-half the way from the end of this limb toward the bottom of the V, is located the widest portion of this continent. At this point the width is nine thousand miles. Along the west side of this continent lies an extensive chain of mountains, running parallel with the coast; there is also a long chain of mountains near the coast upon the east side of the continent. The water courses of this continent are peculiar. There rises two tributaries, one in each of the two peninsulas, on the east point of this continent, which unite near the wrist of the hand, flowing southward until it reaches the turn or bend of the V, when it turns with the continent, northward, flowing the whole length of the west peninsula, swelling in size by many tributaries, finally emptying into the gulf on the north end of the west peninsula. This river is nearly two hundred thousand miles long.

The Eastern hemisphere does not contain as large an amount of land as the Western, but the land formations are peculiar. Besides the north end of the east peninsula of this long continent, with its strong resemblance to a human hand, are three large islands northeast of the upper portion of this long continent. Exactly over the equator lies one of these islands, in form bearing a striking resemblance to the track or print of an animal's foot. It is indeed so named by the language of the intelligence there, and received the name of "Track island."

Directly north of the back of the Hand, is situated a large body or continent of land. It consists of two islands, which measure a length of over fifty thousand miles, from north to south. The east coast of the east island is irregular, with two large bays projecting into the body of the island. The west coast of the west island has a bay or indentation of water, which is nearly inclosed by two peninsulas. The two islands on their inner sides lie parallel to each other, separated by a channel of water about two hundred miles in width, passing their whole length. This narrow channel or river is forty thousand miles long. There is a deep indentation or bay at each end of the island, where the channel enters the ocean. These were once a whole continent, and in some past convulsion of the early life of the planet it became broken in two, the crevice filling with water, thus constitutes the two islands. The Track island has upon its eastern end, which is very broken, three bays of nearly equal length, which leaves the land in the form of four peninsulas, which gives this end of the island the form of the toes of an animal. On its south side, near the west end, is another peninsula, which is composed mostly of an immense mountain, it being the highest point of land upon this planet. It reaches, at the highest projection, the, to us, amazing altitude of forty-seven miles in height. This is not out of proportion to the size of the planet. There are some mountains on earth which reach a height of over five miles. When we consider the planet Saturn is over one thousand times the size of the earth, we will not find the statement in regard to the height of her mountains, the length of her rivers, the size of her continents out of proportion to the size of her surface.

South and southwest of this island is an immense archipelago, consisting of many

thousand islands, some being of considerable size, which extend over many thousand leagues of sea, covering the whole region of the basin of the South pole. There are many other islands dotting its water surface, but these are its most important land divisions.

Deeming it advisable and proper in connection with the subject of the land, to dwell upon the human productions of this great world, I therefore will introduce this subject here, leaving other descriptions in regard to her mineral, vegetable and animal life to follow in another chapter.

THE HUMAN LIFE OF THE PLANET SATURN.

The existence of the human family, or individual life, has existed for infinite ages on this planet. Longer than they have upon our earth. As all terrestrial bodies are only, as it were, the tree on which the fruit, humanity, is to bloom, so this, as well as the gigantic sister planet Jupiter, has long since reached this culmination. As all forms of life evolve through the slow law of growth, so all these houses in our Father's kingdom have been builded up by the same governing fiat. Millions upon millions of ages ago this house became fitted for the upbuilding and indwelling of immortal souls, and individual life took up its endless career, marching on through all its forms until the present climax has obtained, even as it has been here upon mother earth. It necessarily began in the low, and slowly but surely, for these trillions of earth's years has these been wending their upward way, as this grand old world ripened, leaving internal convulsions and volcanic fires behind. They, these God-entities, also moved on; as her atmosphere grew purer and her mountain surface became rounded by the lapse of time, the humanity thereon became more perfect in its life manifestations, and when by the inherent force of development she reaches the period that the light rays amount to quintrillions of time, then does the human being become capable of holding visual communion with other entities who have ceased to be fettered with the physical or material body—a period that intelligence here reached long ages ago.

The human family here, as in all other of these houses, or terrestrial worlds, have come up through different branches, and those branches, as upon earth, still retain the type of their different origin; and in all worlds these lower types of the soul immortal are robed in the dark skinned forms while in the material life, so in the infinite past has this great old world been inhabited by these wholly. As the house becomes finished, by nature rounding up the rugged points, the dwellers therein become more refined as the soul immortal moves on, and the dark skinned races give slowly away to the incoming tide of progression, which demands a higher condition, both physical and mental. There are no branches of the human family upon this planet at the present time below the different tribes of the American Indians, and but a few, comparative with the great mass, who lead wandering and nomadic lives.

The branch of the human family most highly developed, mentally, physically and spiritually—indeed, the ruling and most numerous race, are in stature and bulk of frame a slight degree larger than a well developed Caucasian of earth. The complexion varies from a light brunette to the most fair. To an eye of earth there is a transparent beauty quite inconceivable to an earthite. The males, as they approach maturity, have a dark color develop upon the lower features, in place of the hairy projection of the males of the higher type of earth. The females round out into a transparent beauty quite unknown to the daughters of earth's surface. The two islands, the southern portion of the great continent, all south of the great mountain chain, the northern portion of both arms of the long continent, are wholly in possession of and under the control of the different branches of this type of the human family. They have also long held a controlling influence all over the rest of the planet. They have decreased in stature during their progressive era, as earth's inhabitants have done.

There is but little physical disease known among this type of the human race, as they have learned by experience to obey the nat-

ural laws governing physical life. They have outlived the age of physicians, either physically, morally or socially, and are as prophets have long prophesied for our earth, become laws to themselves. The forms of government in existence among them are of the most democratic republics. They choose or elect once in a certain number of years. This term or time is supposed to be about the length of time a human being remains in the highest use of their abilities. A certain number of persons, both male and female, whose business it is to look into the national events, report upon the same, suggest and advise. If in their councils, or inquiry, they deem it necessary to make a proposition in regard to national or individual well being, the form is telegraphed throughout the land, a vote of the will of the people is called; if approved, it becomes a rule or law immediately; if disapproved, it is dropped. These people are not elected to this honorable position because of wealth, political standing or pecuniary recompense. They must always possess sound physical structure, be in the high meridian of life and capable of receiving directions from the superior intelligence in spirit life.

This race has entirely passed the era of national warfare among its own branches, never resorting to war only in the rare cases of attack from those of the lower types. In consequence, individual warfare is but little known. Art and scientific knowledge is far in advance of what its highest wisdom is upon earth. The average age of the human family is sixty years, or revolutions of the planet; her years being so long her inhabitants in consequence live a much longer period than the children of earth. Reckoning by our calculations, as all forces of life are in accordance with the evolutions of this planet, mental unfoldment is also in ratio; therefore the well rounded soul of sixty years in Saturn, though he may begin from a higher standard, he has only advanced about in ratio to what a human soul would from its first standpoint here in sixty of earth's revolutions. When mother earth has wheeled a few more thousand of her revolutions, her children will stand side by side in higher growths with the children of these older planets. In their government systems, the good of the whole is the motto of importance, not the aggrandisement of person or party. Thorough and almost perfect systems of educations have long been established, where physical and mental culture are carried out. Knowledge of the principles of equal justice are not only practiced by the people, but is early taught to the rising generation. There is no espionage upon sex in this family of the human race, but all are equal before the tribunal of justice, that are here recognized. This race, holding for such a length of time a controlling power over the lower types, the savage life of these has been much modified.

Navigation and commerce are extensive, and every road of the surface of this great old world is known and visited by those who go down in vessels to the deep. There are many great and populous cities in different portions of the planet possessed by this race. In more ancient times this branch of humanity was divided into many different nationalities, keeping up different forms of government, oftentimes antagonistic to each other, and sometimes carrying on sanguinary wars with each other. Through the revolving processes of nature they reached the period of understanding, when they saw that, as belonging to the same type of life, existing under the same principles of natural law, that there was a necessity for the good of the whole to enter into a mutual agreement for self-protection. A great council was called, and a system of government outwrought in which all wars, except defensive against savage nations, were abrogated—all minor difficulties to be settled by arbitration, and the parent of the present system embodied. This great political and moral agreement was established one thousand years of that planet's age, which brings it by earth's revolutions near thirty thousand years ago. Since that period their nationalities have become more and more united in principle and action. Though divided in ancient times by many forms of worship, and by other principles, their intercourse with the spirit realm has

taught them that religious forms are only a myth, and worship is reduced to an obedience of the natural laws, both physical and mental. Though this race is spread over different continents, and widely separated portions of the surface of the planet, yet they act in harmony one with the other.

The oldest, and one of the most highly unfolded families or nationalities of this race, are located upon the two islands, being most favorably situated by climate and geographical surroundings. Here sprung up a higher civilization, which rapidly developed all the phases of mental growth. Here first unfolded the idea of centralization or uniform system of government, or the higher laws governing political and social life, that will ere long be outwrought in the higher nations of earth, when the age of greed and selfishness has had its era of existence. The extent of surface contained upon these two islands, if located upon earth, would be recognized as an extensive continent. In their greatest width, which is from east to west, they are somewhere near eighteen thousand miles; while in length, from north to south, are near sixty thousand. This immense body of land is densely populated, containing many billions of the human family. The channel dividing it into the two parts, is a great highway for commerce and navigation. The extensive bay on the western coast of the west island is greatly used as a resort for shipping.

The central principle of spiritual entity, which constitutes the individuality of existence, having emanated from the eternal centers of intelligence, and the laws which result in this individual entity becoming able through the intelligent central of matter, making it subservient to the happiness of this individual intelligence, both mental and physical, by the artistic and scientific control of the same, cannot be centered in the mutual individual existing on any one of these planets; but being the result of spirit individuality, this principle must hold good wherever these entities are outwrought, and therefore, as a universal principle, wherever the godlike powers of intelligence and reason are unfolded, these conditions exist. In consequence of this law, many of the dwellers on the sister planets of our solar system possess these well recognized principles of intelligence, with the useful results of the same in a much higher degree than are possessed by the mental intelligence of earth. In consequence of this law of universal causes, the inhabitants of Saturn, in a period long passed, became educated to a knowledge of the use of arts, manufactures, navigation, commerce and scientific principles, which tend to fill the aspirations and make happy a well balanced human soul while in its physical sojourn.

The mineral productions of this planet are very great. The precious metals are extensively used; not for the mere purpose of displaying possession or aggrandisement, but for the beneficial elements existing in them magnetically. As beauty in anything is merely the result of perfection either in nature or art, it is therefore as much a requisite of a well balanced human soul to demand the surroundings of the beautiful, as is the result of light the production of colors; so these races use the beautiful metal as a source of exaltation and mental refinement. They are woven in their garments, are worn upon their persons, adorn their dwellings; not according to the spirit of avarice, but the demands of the embodied human soul.

[To be continued.]

For the Spiritualist at Work.

THE TRUTH.

BY WILLIAM BRUNTON.

We love the men who seek the truth,
Whatever their degree,
Who come to wisdom fresh as youth,
Where'er that gain may be.

They are like flowers in shining sun,
They serve kind nature's plan,
In them her purposes are won,
As she delights in man.

The earth is made a Heaven of bliss,
Improvement starts around,
The light of truth creative is,
And with her life is found.

So blessings on the heart and souls
Of those who love her well,
Who bend in love to her controls,
And with her joyous dwell!

For the Spiritualist at Work.

SEEK FOR ROSES AMID THE THORNS.

SISTER ELLA: I was very agreeably disappointed in reading your communication to me. After mailing my letter to you I had some misgivings lest, on account of your sensitive nature, you should misinterpret my motives and judge me harsh; for I know that when I have obtained the desired root of a plant I am unmindful of what becomes of its remainder.

It seems to be a mystery to you how those who have risen above the animal pleasures can be perfectly happy here while the world is in the state it is, unless they become very indifferent to their surroundings. Perfect happiness must be misery to me. "A contradiction of terms," you say. True, I cannot conceive of a completion of that condition which we call happiness unless its destruction immediately follows. My happiness consists first, in not what I have attained in overcoming past conditions of misery; second, in realizing (unlike Alexander,) that I am not forced into idleness for lack of more enemies to conquer; third, that it is impossible, at any time in the future for me to cease to be a conqueror; fourth, that I am not alone, but that all fellow beings are in like conditions; fifth, that in the attainment of higher conditions we are all share holders. Without this conflict we can know nothing of happiness.

The world of humanity is unhappy; on every hand is work for us to do in assisting them to overcome their perverse conditions. We are mutually benefited in the consummation of our designs, and when we overcome one obstacle in our way, our happiness is of short duration unless we soon overtake and pass another.

In my last I spoke of poverty as my bane, but wherein it seemed to be my greatest enemy it has proved my best friend. In my early boyhood my greatest ambition was to excel as a scholar, and it was not confined to a single branch of study, I wanted to excel in all. My father's poverty prevented a liberal indulgence of my taste, and at the age of fourteen years I was compelled to bid a final adieu to the school room. A few years later I visited a former school mate at the college where he was pursuing his course of education. How I longed for privileges similar to those of my friend, but while his father was wealthy mine was poor. Do you wonder how I could call poverty a blessing under such circumstances? I did not then, but when at twenty-two years of age friends whispered concerning me: "Ere the leaves again put forth consumption will consign his body to the grave." The eyes of my understanding were opened, and I perceived that excessive ambition was the enemy, instead of poverty, and that the latter had measurably interposed in my behalf, and to-day I recognize poverty as my friend in many respects; and in contemplating within myself the unfoldments of once hidden powers, and without the development of before unknown forces, I am taught the lesson, that conditions, whether at first seemingly harmonious or otherwise, become friends or foes according to the manner in which I deal with them.

If, by writing, Sister Ella, I have given you needed help, I have cleared another little cloud from my zenith; and I love passing clouds, though they temporarily obscure the light by which I am guided. It is happiness to me to be able to share with others the burden of their sorrows; thus to the extent that my feeble sympathy assists you in carrying your cross, I am compensated in the good it does you. Confident of the security of the ground whereon your weary feet are treading, I would ever help you onward.

In our report of the Spiritualists' convention we are compelled, for want of room, to omit the lecture of Mr. Cephas B. Lynn, on "Church and State in America." It was very interesting, and was listened to by an appreciative audience. He treated the subject in a very gentlemanly and scholarly manner, and advanced many ideas of importance. We predict success for Mr. Lynn wherever he appears.—*Minneapolis Tribune.*

The Spiritualist at Work.

CHICAGO, JULY 1, 1876.

"I am a man, and whatever concerns Humanity is not foreign to me."—TERENCE.

E. V. WILSON, EDITOR AND PROPRIETOR.

Letters and Communications for this paper must be addressed to E. V. WILSON, LOMBARD, DU-PAGE CO., ILL., until ordered otherwise.

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Two years ago we started this paper. This, our forty-third number, closes the second year. We have made some mistakes, yet in the main our effort has proved a success. We wish to continue THE SPIRITUALIST AT WORK but are not able to do so without subscribers. Reader, heed this call; come to our help; send up your subscriptions, and our paper will go on. We need \$1,200 for the third year to send out over two thousand copies once a month. Twelve hundred subscribers accomplishes the fact. This is less than two-thirds of our present subscription list which expires within the next three months. Come up to our help, Spiritualists; subscribe for our paper; a paper pledged to the best interests of humanity. Do not let THE SPIRITUALIST AT WORK die for want of bread and butter.

The Truths of Spiritualism. By E. V. Wilson, the Seer: 12-mo., 400 pp. Price \$2.00, postage 20 cents. This book fills a niche in the literature of Spiritualism long needed, viz.; a volume of facts, as they occurred at sundry times and places since 1853. Some of these facts have appeared in the Spiritual papers, and many of them have not, and yet each chapter is full of interest and attraction. The story of Charlotte Stewart, The Gamblers, The Angels Come to our House, and the Fire Test, are each worth the price of the book. Send for it at once and thus help us meet the onerous responsibility resting upon us. Remember the price, only \$2.20, including postage; and do not forget THE SPIRITUALIST AT WORK, \$1.10 per annum. Readers, we need your help.

"Let us have peace." Thus wrote a great general. Is the advice practical, and how long could the world or its inhabitants live in a reign of perfect peace? Suppose the world should stand still; the wind not blow; the water not move; the grass not grow; no clouds in the air; no agitation of thought; everything at ease—in peace; what would be the results? We answer, annihilation, followed by the long sleep of eternal death. Too much, or too long a time of peace, is not to be desired. Agitation! agitation!! is the real incentive in nature that saves. Better continued strife, yea, war, with its brand of destruction, than eternal peace. Hence God must have his devil; heaven its hell; Christianity Spiritualism; and Spiritualism must have its—its—hair restorative, tobacco antidote, and social freedom. And yet, in the final summing up, everything culminates in truth and progression. Therefore every war, scourge, plague, pestilence—all the hells, devils, liars, and kindred villains, are required, or it would not be so. Why, then, should we find fault, repine, or fret? Is it not all right? Are not all these things germane to human nature? Then let us put our hand to the plow of progress and hold it steady in the summer fallow of life; plowing deep, until we reach that grand basic-element, truth. Come up to the work of progression, every one who loves humanity. Let us work together for the truth. Let us win the victory and live forever. For whatsoever we desire, believing, we can have. Hence, desiring immortality, we shall have it.

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MINNESOTA NOTES.

The Minnesota Free Spiritual Association has proved a grand affair. Notwithstanding the weather was after the pattern of Davy Crockett: "First it blew, then it snowed, and then it rained," then it continued a cold north-northwest storm all the time of the Convention. The audience was large, frequently numbering hundreds. All the speakers acquitted themselves well, and their lectures were well received by the audience. The Convention resolved itself into a regular organization, rested on free speech and a free platform. The receipts fully met the expenses of the Convention. Thus the people approve a free platform and free speech, and stamp their disapproval on all and every effort to gag either. Leo Miller is making some stir in Minnesota with his free love notions, in company with Mattie Strickland, under the pretence of "pure love." Well, he has tried his love, we believe, this to be the fourth time. In the first case the wife died; in the second case the wife divorced; in the third case the wife deserted Leo, or Leo deserted the wife, which, the writer is not certain, but one or the other is true; and in the fourth case he takes an honest and well raised young woman from a good home and kind parents and social comfort, and they tramp from place to place, living upon the charity of others in direct violation of the law, society, virtue, and the right under the assumption of "social freedom." Well, it may be his, hers, their right to do these things; it is not our view of law or freedom, or of social life. We believe in monogamy, and a registered marriage contract; and we believe in a liberal divorce law, and hold it wrong and unholy for any to live together in a state of continual quarreling. And we predict that Leo will find another affinity inside of two years, and that the poor woman now with him, and soon to become a mother, will find herself a sad-hearted woman, with Leo's child to support, while Leo is galavanting through the country with some other victim of his social lust ideas; not "social freedom," for that is a kite of another kind. Leo undertook to force himself upon the free mass meeting and was handled sharply by Wilson, Lynn, Martin and Severance. On the whole we are glad he was on hand and vented his views, for it gave the friends of a free platform and free speech an opportunity to test the fact or fallacy of a free platform, and prove it equal to any emergency. The victory was readily and easily won, and everything ended well. Selah.

The platform of the free Spiritualists, as given in another place, is marked for ability and vitality, and we commend it to our readers as one worthy of careful consideration.

The Convention has accomplished a grand work, winning the approval of all present, as well as favorable notice of the press. The Convention adjourned to meet on the 25th of October, Wednesday, and hold over Sunday, the 29th, at which time the organization will be perfected, officers for the year elected, and by-laws adopted. So the work goes bravely on, and the victory is ours.

Four full days of northwest wind, rain, cold, mud, and hard times, will cool the ardor in anything save the Minneapolis Free Spiritual Mass Meeting; not even Miller's free-love views could affect it.

THE VICTORY WON.—There is something ominous in the fact that after two and a half years shrieking, the hue and cry of "Moses Woodhullism," against the Northern Illinois Association of Spiritualists and its managers, that the Spiritualists of Wisconsin, Minnesota, and a good part of Iowa, have called upon the officers of said organization to come into their States and reorganize the old defunct elements of pure Spiritualism into a living vital element of active radicalism. See our platform for Minnesota; we hold there is life in it.

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SOCIAL FREEDOM.

"Social freedom will do away with all social slavery." This is the argument of a class of men and women who have been much married. Now let us look at facts, and carefully consider the grounds on which their arguments are rested.

First, and the one most noted in the West, who wishes to be a martyr, and is in a fair way to be one, is Leo Miller. His case is a peculiar one, and may be considered as a ripe example of all others, and is as follows: One dead wife, one divorced wife, one living wife, and one social freedom wife. "I demand that this convention hear me," said Leo. That may be freedom for Leo, but it was social slavery for the convention. "Mattie Strickland wanted a baby, and I am bound to help her to one; and she wants to own her child herself, and own it beyond the power of man to take it from her. So we came together, and Mattie will soon be a mother, and the child will be hers beyond the power of the law to take it away from her." This is Leo's strong argument. Now let us look at it. Is this true? We hold not. 1st. The child is no more the sole property of Mattie than it is of Leo's, and the plea of ownership falls to the ground. 2d. The people in the place where the child may be born, can call upon Mattie or Leo and compel them to give bail for the support of the child, and if they fail to furnish it then the child will be provided for by the law. 3d. These people are absolutely mendicants, dependent on the charity of the people where they are for their support; and at or near Farmington and Castle Rock, in Minn., they have taken up a collection for their benefit. "Why," says Leo, "one man will mortgage his house for my benefit." That may be, but is it right for that man to turn his wife and children out doors for your benefit, that you may commit adultery? Is it right for you to bring into any community a woman and child and demand help and support, in violation of law and order and good morals? Is it right for you to poke your nose socially into the sacred circles of society, whether they require it or not? Is this the fruit of social freedom? if so, then let it be anathematized by every man and woman who loves the truth and does the right. 4th. Your cry for help for woman is simply absurd, and the help you and your ilk render her, is a species of help that curses and blesses not. You point with holy indignation to the wrongs of woman, and yet you, within your one life, have made several miserable, rendering them in a measure helpless outcasts—no more and no less. And this you call reform—in advance of the marriage contract; superior to the holy and sacred relation of the family circle. This is not social freedom, but the very worst kind of social slavery, and always ends in death and hell—moral death and social hell. The sickly sentimentality of Mattie Strickland and Leo Miller, in their role of lovers, at the expense of others, is ludicrous in the extreme. 5th. It is a failure, and in its phase a low species of loafism; and in no sense germane to the great and grand idea of social life in perfect freedom, which means one man and one woman uniting in early life for a long voyage across the sea of time, each agreeing with the other to do right in all things, and yet to be free and true—to each other, raising up living monuments to their memories. The wrongs in married life are not due to the law of marriage, but to the violation of the law by one or both of the contracting parties. Marriage, in its strict sense, means social freedom between two of opposite sex; while single life means the reverse of this. Social freedom cannot be found in polygamy, the harem, or any species of concubinage or sexual promiscuity. It is only to be found in those families where the man and woman are united in love, and that unity publicly recognized by the contracting parties as well as by society at large; hence the necessity of an outward and open acknowledgment placed on record, and only to be dissolved for cause, and that cause should be so well defined that there could be no doubt in the minds of twelve disinterested men and women. 6th. We understand social freedom to mean equality of the sexes under registered con-

tract—and any other equality is looseness—and the woman to be as free after marriage to go away, or stay from, or return to her home, as before marriage, not to the neglect of her duties as wife, mother and woman; and whatever it is meet for the man to do, we would declare it meet for the woman to do. In fact, marriage should be considered a distinguished mark of approval, and maternity a crown of glory resting on the brow of woman, to be respected by all; and any departure from this rule is social slavery. 7th. The continued cry of woman's wrongs by the abuse of power now held by man, is a one-sided view, and does not fully present the case. That man suffers at the hand of woman is self-evident, and there are as many men deceived by women as there are women by men. Again, there are as many social male slaves under the marriage contract as there are females, and these men are the ciphers while the women are the units, and when the great measure of life has struck its final balance we shall find things in this line wonderfully equal; hence this hueandery of "outraged women" is not any more true than a thousand other cries that come up through the violation of law. 8th. The remedy for all these troubles, errors and false relations are not in "break the family circle," or "smash the accursed marriage contract," but educate men and women to understand: 1st, themselves; 2d, the laws of nature; 3d, what constitutes social freedom; 4th, the rights of man; 5th, the rights of women; 6th, the true relation of the sexes; 7th, the true intent of the marriage law; 8th, how to carry it out; 9th, to observe its real intent; and 10th, to do as they agree to, and the world will be all the better for it.

And now let us as Spiritualists frown down any and every manner of sexual looseness, in all; and let us lay down a rule of action in regard to freedom of speech and a free platform, to mean this and no more or less:

1st, The projectors of any convention have a perfect right to elect their speakers for convention sessions. 2d. A free platform means this, that those speakers have a right to speak their best thoughts on any subject germane to humanity, and if they fail to meet the wants of the convention, then the managers of the convention have a perfect right to set them aside and supply their places with those who will meet the wants of the convention. 3d. The effort of any speaker to force his special hobby on to any number of people not assembled by his call, is a violation of the usages of a free platform, free speech and the rights of man, and should not be tolerated. 4th. We hold that hobbies are not principles *per se*, but parasites, hanging upon the skirts of principles, and ought not to be countenanced for a moment. 5th. As Spiritualists, we should be able, by example, rule and argument, to give the world a reason for our cause, and why these hobbies creep into our conventions, which we are fully prepared to do. 6th. Spiritualism is a legitimate principle, full of truth and sound argument, and calculated to bless and benefit the human family, and when fully understood will be accepted as a redeemer and savior. 7th. Hobbies are but sparks thrown off by the action of great principles, and only pursued by weak minds, or by those who cannot take in legitimate work; hence fly off at a tangent, finally failing; while principle moves on into full fruition and blesses all who accept and live up to its final truths. Marriage is a principle and belongs to Spiritualism, and we must educate ourselves up to its holy standard, and not prostitute it to our base and sensual purposes. To this purpose we are working to form conventions, mass meetings and camp meetings. Let every one who reads this come up to our help in this good work, and the angel world will be with us.

THE GRAY HOUSE.

We advise all of our readers who may chance to visit Minneapolis, to stop at this house, where you will find good board, clean beds, and an excellent landlord, and a first rate house keeper, with pleasant rooms at reasonable rates. All under the management of Mr. and Mrs. Frank W. Hanscomb, late of the Clark House, formerly of the Globe Hotel.

NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS.

The Fourth Annual Meeting of the Northern Illinois Association of Spiritualists came off at Rockford, Ill., June 7th, 8th, 9th, 10th and 11th, 1876—commencing on Wednesday and continuing over Sunday—five full days. This, our sixteenth quarterly meeting, and fourth annual one, has been a great triumph, and full of good work, commanding the respect of the people in that it was orderly and practical. Our Camp Meeting was held on the Fair Grounds, in Rockford, generously furnished us free of charge; all the buildings being at our disposal, and their capacity are simply immense, and can shelter and seat an audience of 5,000 people, stable room for 500 horses, with kitchen and dining room on the grounds that can accommodate 500 persons at once. Besides all this there are seats for many thousand people, well shaded, with speakers and musician stand. The Holly water works furnish abundance of good cool spring water. The grounds contain many acres of land, well fenced, with fine race track, and every accommodation that may be required for the uses of a camp meeting. These beautiful grounds are situated half a mile northeast of the depot, on the west side of Rock River, and is readily reached by hack for 25 cents, or omnibus for 10 cents, any time between 6 o'clock A. M. and 11 P. M.

Rockford is a fine city, junction, and Southwestern terminus of the Kenosha Division of the Chicago and Northwestern Railway, county seat of Winnebago county, beautifully situated on both sides of Rock River, which furnishes abundant water power, and is spanned by a substantial iron bridge. The river furnishes a beautiful body of pure clear water, some two miles long, on which one can see the white sails of beautiful yachts every fine evening. The country surrounding is rich, populous, and exceedingly fertile, which, with its beautiful situation, and excellent educational advantages, causes it to rank with the first towns in the State. From the number of its agricultural implements manufactories it has been denominated the "Reaper City." The population of Rockford is not far from 16,000. Indeed Rockford is a fine city and good to live in. The people are orderly, intelligent, and largely liberal. There are many Spiritualists in the city and surrounding country; their enthusiasm, however, is not very demonstrative, but somewhat sluggish, caused by the partizan spirit of the extreme course taken by the would-be "pure Spiritualism," and Spiritualists in our ranks. And yet there are many earnest workers, and true men and women in the city, among whom are Col. E. Smith and lady, Fred. Barnard and wife, A. H. Fisher and wife, the Bradburns, Storer, Crowell, Brazlis, Lillibridge, and others, all helping us carry out our great plan of reform.

The speakers present at our meeting were Capt. H. H. Brown of Iowa, Dr. Juliett H. Severance of Milwaukee, E. V. Wilson of Illinois, Miss Susie Johnson of Mich., Mrs. Paulina W. Stephens of Cal., Mattie Hulett Parry of Wis., and Mrs. H. Morse of Joliet, Ill. These men and women are all of them able debaters and eloquent speakers, fearlessly advocating the reforms of the day, each free to speak his or her thoughts on a free platform, to a free audience, from a free soul standpoint, on all subjects germane to humanity.

The speakers may all be classed radicals, in the strict sense of the word; all their thoughts to the point and full of meaning.

Capt. Brown dwelt largely on freedom, the right of man, and how to live. He is a bold free thinker, and full of live thoughts, giving satisfaction.

Dr. Severance treated on subjects pertaining to women, children, marriage, love, freedom in all things; treating all these subjects with marked ability, commanding the careful attention, as well as full approval, of all who heard her.

Susie Johnson, the woman of logic, filled the bill every time, speaking on subjects eminently calculated to educate the soul and fully prepare it for a higher life. Miss Johnson commanded the careful attention of all who heard her.

Mrs. M. Hulett Parry, ever the favorite of the Rockford people, gave good satisfaction, and surprised all who heard her, casting her lot with us by becoming a member in full communion with the Northern Illinois Association of Spiritualists. This was a surprise to many, but not to us, for we have long known where this gifted woman stood in all these things, and now we feel that she will be more fully approved than heretofore.

Mrs. Morse of Ill., done womanly service in her good way.

Mrs. P. W. Stephens of Cal., (our only sister,) a test medium, seer and good speaker, has few superiors in the world. She answers questions in an able and logical manner, really excelling Dr. S. Maxwell.

E. V. Wilson spoke and gave many fine tests, but we think that he did not as well as in Chicago, but this can be fully accounted for from the fact that as Secretary, Treasurer, and general manager of the grounds, finance, as well as looking after the meals, sleeping, etc., had his hands full and worked late and early.

And then there are the Severances of Milwaukee, Anson, Colamer, and Otto, violinist, and sweet singers, furnished us with good music and song during the days of our Convention.

The order of business was, as usual, music, conference, and speaking. On Friday night, the 9th, we gave a grand Centennial social party, where all could dance and have a good time, enjoying themselves to the full extent of their ability, closing up at 1 o'clock A. M.

On Saturday, at 3.00 P. M., the 10th, election of officers. Dr. J. H. Severance of Milwaukee, President, Geo. Gage of McHenry, Vice President, E. V. Wilson, Secretary and Treasurer.

The Convention Camp Meeting closed its work on Sunday night, before a large and intelligent audience, all feeling that it was good for them to be present, and all desiring to meet again in 1877.

The financial affairs of the Association are clean and all accounts settled, the receipts being \$396.71, the expenses \$395.13; leaving a balance on hand of \$1.58.

The Convention adjourned, to meet on call of the Executive Board of Officers.

The following resolutions were passed: WHEREAS, The occupancy of these delightful grounds and inviting accommodations have been freely and generously tendered to the Northern Association of Spiritualists of Illinois, by the hospitality and courtesy of the Managing Board of the Winnebago County Agricultural Society, be it therefore

Resolved, That we extend to the Stockholders and Directory of this Association, and especially to H. P. Kimball, Esq., the Secretary, the acknowledgments of our unqualified appreciation and gratitude for this manifestation of their distinguished hospitality.

Resolved, That a vote of thanks be tendered to the people of Rockford for their generous hospitality, for the beautiful floral offerings, and the feeling of kindly welcome that we have received; and especially do we feel to thank Col. Smith and wife, Fred. L. Barnard, and A. J. Story, for their indefatigable labor and self-sacrifice to make this meeting a success. And we cannot omit mentioning the orderly and respectful conduct that has characterized the attendance at the meeting; we consider it an evidence of the general culture and refinement of this community.

Resolved, That we heartily concur in our high appreciation of the talent and culture of our worthy friend and guest, Mr. Otto A. Severance, whose services as musician has crowned our sessions with an inspiration that has been a delight to all hearts, and has awakened a finer sympathy and a higher spirituality in all minds by the divine sentiment and eloquence of song; that we also extend our acknowledgments and congratulations to the "Severance Brothers" for their invaluable assistance in making our gatherings so entertaining and enjoyable through the sweet music of their violins.

On Monday night, June 12th, the officers gave a social hop in Floral Hall, at which there were some 200 social souls, who plied their feet, and gave their souls up to the influence of Terpsichore. Thus closed one of the best meetings we ever attended.

E. V. WILSON, Secy.

June 13, 1876.

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SPIRITUALISTS OF AMERICA.

We appeal to you in justice to yourselves, to our family, to our cause, to come up to our help; and the reason why we make this appeal is presented to you below. Two years ago last fall we refused to throw stones at any one, and for this refusal have been pursued in a spirit of revenge unknown in any cause outside of Spiritualism. Not even the vendetta spirit of Corsica equals it. We refused to close the platform against free speech. We refused to preach virtue and practice vice, sensuality. We refused to leave Farmer Mary and birdies, and take to our arms a wanton and sin with her at the expense of our wife. We claimed the right to be free, and yet we were followed in spleen and bitterness. And now that the battle has been won, the victory ours, we call on you to come up to our help. Iowa, Wisconsin, Minnesota, are calling on us to take hold of Spiritualism, and reorganize, and reconstruct on a free platform, with free speech. Let us have your help in the good work. Subscribe for our paper; buy our book; keep us at work, and Spiritualism will not suffer at our hands through your help.

For the Spiritualist at Work.

LETTER NO. 1.

FORT SMITH, Ark., April 28, 1876.

FRIEND E. V. WILSON: The present finds me in the heart of Jericho, with good Samaritans around me. It is fair to presume that Jericho has no more thieves than Jerusalem. Defects in humanity are very common, and not confined to one locality. Some sections of country are above others in the scale of intellectual and liberal growth, yet this does not argue that the rear will not advance. Humboldt, when traveling in South America, saw a parrot that spoke a language which the natives could not understand. It spoke the language of an extinct tribe, the last of whom perished in the valley of the Orinoco. There is a possibility of reformers, when in certain localities, to be likened unto this parrot. It has long since been demonstrated that good men swear and bad men pray. The head of a good man that swears is higher up in heaven than is that of the bad man who prays: deeds are of more value than fuss. The present age wants a religion that will give a full quart of milk with no water added; that will give sixteen ounces of sugar to the pound, without sand or water mixed with it; a religion with more benevolence and less sniffing. When God gets a community by the heels there is no hope of its salvation until the heretics kick him off. We all have some knowledge of how the New England colonies fared when God had them by the heels. What a whipping, banishing, hanging time of it they had, until such heretics as Paine, Franklin, Jefferson, Adams and Washington caused God to lose his grip and permit the people to think of him as they please. Since this occurrence we have had comparatively quiet times, so far as religion is concerned. We have had a spasmodic effort on the part of a godly official, backed by the Young Men's Christian Association, to help God to renew his grip again. Geo. F. Train was imprisoned for circulating extracts from the Bible. Victoria exposed the irregularities of Beecher, and this godly hound was baying at her heels; caused her to be thrown into prison. Mr. Train breathed an earnest prayer for Beecher's consolation, and John A. Lant published it in the Toledo Sun. These God-in-the-Constitution peers with the holy Comstock as their mouthpiece, caused Mr. Lant to be arrested, tried, and sentenced to the penitentiary for eighteen months. A panorama of these godly proceedings should be painted and put in the art gallery at Philadelphia to remind all who attended the Centennial of good old bloody Colonial times, when the gallows was the Christian's altar; to remind us of what God would do if he could only get into our constitution once more. The fact of Mr. Lant being in the State's prison, says in so many words, "Pray according to the pattern now in common use, else go to the penitentiary."

God had Portugal by the heels during the fifteenth century, and the supernatural

reigned supreme. Intolerance, bigotry, and superstition ruled the hour. A poor unfortunate horse, whose master had taught him many tricks, was tried at Lisbon, in 1601, and found guilty of being possessed with the devil, and was burned at the stake. The godly St. Polycarp, when speaking of the clepsydra, or water clock, said: "In all these monstrous demons is seen an art hostile to God." The different kinds of insurance were strenuously resisted by the clergy. They opposed fire and marine insurance on the ground that it was tempting God. Life insurance was regarded as an interference with the consequence of God's will.

I am inclined to think that history repeats itself, and that holy nonsense is re-enacted over and over again. The ancient Scythians revered the ox as their emblem of divinity, and in imitation of them the Arabians made an ox of bronze as their god. The Egyptians copied the worship of the Scythians, and the ox is found embalmed among their Pharaohs. Aaron had not gold enough to make an ox, and so made a calf. The Hindu Christna is repeated over and over again. Christna is made the inventor of the flute; was deceived by the nymph Tulasi, and was changed into a tree of the same name sacred to Christna, who also overcame the serpent Calyanaga on the borders of Yamuna. Osirio of Egypt, was deceived by nymph Daphne, who changed to the bay-tree. Osirio also invented the flute, overcame the serpent Typhon. All these demigods had a squabble with a serpent. Even Jesus was made to bruise a serpent's head, while the serpent was promised an occasional nip at his heel. The story of creation by Prometheus and Pandora is repeated in Genesis. Deucalion's flood is borrowed from the flood of Ogyges, said to have occurred before Deucalion was born. The Jews borrowed Noah's deluge from the one noted by the Assyrians. Which flood drowned the most cursedness, or which ark saved the best specimens, are questions yet to be solved.

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DIED—Pure Spiritualism, in the month of May, 1876, from inoculation of too much activity from the life-giving properties of Radicalism.

RESURRECTED—June 7th, 8th, 9th, 10th, and 11th, at Rockford, Ill., from "the shroud," "the grave," "the tomb of the capulets," "Moses Woodhullism," pure Spiritualism, in its new life of Radicalism, on a free platform, with free speech, and progression here and hereafter.

Science teaches that the crust of the earth is perpetually moving, and the sea level constantly changing. Our globe has its daily rotation on its axis and its yearly revolving about the sun. The sun, with all its satellites, sweeps on toward a moving point in the constellation Hercules. Every so-called fixed star is in motion. Fifty thousand years ago the constellation of the Great Bear or Dipper was a starry cross; a hundred thousand years hence the imaginary Dipper will be upside down, and the stars which form the bowl and handle will have changed places. The misty nebulae are moving, and, besides, are whirling around in great spirals, some one way, some another. Every molecule of matter in the whole universe is swinging to and fro; every particle of ether which fills space is in jelly-like vibration. Light is one kind of motion, heat another, electricity another, magnetism another, sound another. Every human sense is the result of motion; every perception, every thought, is but motion of the molecules of the brain, translated by that incomprehensible thing we call "mind." The process of growth, of existence, of decay, whether in worlds or in the minutest organisms, are but motion.

For the Spiritualist at Work.
FOREDOOMED.

BY WILLIAM BRUNTON.

If God foredoomed the life I live to-day,
 And marked my road for ill or good,
 If this is so, and cannot be withstood,
 Where lies the blame if I should walk astray?
 I do the best I know, the best I may,
 Am carried straw-like on life's fast flowing flood,
 I grow like oak or cedar of the wood,
 And follow in my fore-fate given way.
 O, blame me as ye will for bygone hours,
 For deeds now done and in oblivion cast,
 I rise from them with new awakened powers,
 And these my childhood's hours when past are
 past;
 And sure the God who saw my way at first,
 The end thereof has never, never curst.

A BROTHER.

When you see a worthy brother,
 Buffeting the stormy main,
 Lend a helping hand fraternal,
 Till he reach the shore again;
 Don't desert the old and tried friend
 When misfortune comes in view,
 For he then needs friendship's comforts,
 Cling to those who cling to you.

THE MINNEAPOLIS FREE SPIRITUAL MASS MEETING.

Thursday, June 15th, 1876. The Free Spiritual Mass Meeting was called to order at 10 o'clock A. M., by Col. Sweet. There being but few present, the meeting adjourned until 2 o'clock P. M., after some very good remarks by Cephas B. Lynn, of Mass.

The afternoon meeting was not large, but earnest; C. B. Lynn the speaker. Adjourned until 8 P. M. [We write the above from hearsay, not of our own knowledge.]

Thursday evening the house was well filled; E. V. Wilson and Dr. Juliett H. Severance on the platform. Dr. Severance, after apologizing for not being on hand at 2 o'clock, was glad to see so many out at the commencement, and yet I am in hopes of seeing a much larger audience—hoping that those who had ventured out would receive spiritual strength to make this meeting a grand success. The speaker then moved that the evening be consumed in listening to short speeches from those present, and would suggest that the first speaker should be E. V. Wilson, of Ill., who at once took the stand, saying:

Once again we are gathered together in the name of the Lord—the only Lord man can worship in reality. We make the Ruler here, so is the ruler chosen hereafter. As we are in the generation, so will we be in the hereafter. Seven-tenths of all those who profess to be Christians expect to be saved not by what they have done, but what they have not done. Turn to the world and look at its wickedness and see how many who live a constant life of sin expect to be saved by confession. It would not do to go on from day to day and year to year continually, saying there was time to repent and be saved; the first thing we know death has hold of us, and then it is too late to repent.

The spiritualistic theory was that people must live to be good and do good to each other, promoting each other's welfare and happiness by doing unto others as we would have others do unto us. That they should bear in mind the stern necessity of living a life with doors and windows open.

Yesterday we looked on the grave with fear; to-day we fear nothing. Yesterday we worshipped an unknown God; to-day a known God.

[The speaker then went on at some length to show the difference between the past belief and the present.]

Was never so glad as when a gentleman presented the memorial of a national woman's suffrage association before the Cincinnati convention, and a woman was allowed to speak from the platform. Now I'm ready to vote. Now I am ready to take by the hand and bless the man that advanced this idea.

Fools change never; wise men ever. Went on to show how ignorant people were in regard to the God they worship. He loved the people, but took no interest in their creeds. Showed up to some length his idea of the difference between Christianity and Spiritualism.

During the convention let us plant the tree of Spiritual fraternity in the heart of every son and daughter of Minnesota; life, in its proper generation, needing no regeneration where there is peace and happiness, everything harmonious and no quarreling

or ill feeling toward our neighbor. I thank God, from the fullness of my heart, for this glorious free platform.

Mr. Wilson was followed by Cephas B. Lynn and Mrs. Severance, who acquitted themselves well indeed, bringing down the house in approval; after which the convention adjourned until 9:30 A. M.

FRIDAY SESSION, JUNE 17th.

The Spiritualists re-assembled in large numbers at Harrison hall this morning, at 9:30, Dr. Severance in the chair.

The order announced by the chair was conference for one hour.

The first regular address was delivered by E. V. Wilson. He gave his opinion of what constituted freedom of discussion; also spoke eloquently of the work of Spiritualism.

Mrs. Severance was the next speaker. She spoke of the freedom of the platform and expressed a wish to hear from the different religious sects—Methodists, Catholics, Jews, and every denomination that differed from their views. All were welcome and cordially invited to come and discuss the subjects on their platform, where equal rights were maintained. The spiritual movement was then explained. Reference was also made to the reformatory movements.

Despite the inclemency of the weather, an increase of attendance was perceptible at the afternoon session. The programme varied somewhat from previous sessions.

The meeting was called to order, and the chair announced conference for an hour, during which time all were cordially invited to take part in the discussion. Those who differed from their views were as welcome to express their opinion as any.

Mr. E. V. Wilson was the first to take the floor, and spoke to some length on Extemporaneous Speaking. He was followed by Mr. Martin, who gave his testimony in regard to the spirit world, saying, he was personally acquainted with a circumstance where a man had died and the spirit, after leaving the body, returned to its former habitation. The man, Ely, died, as every one—the doctors included—said; some time after the man's decease a powerful thunder storm arose and the spirit came back, the man was restored to life, sat up and conversed with friends about the world he had seen. People flocked around and wanted to help restore him to his former activity. He told them it was no use, that it was only labor lost, and he did not want to be saved. He had seen a better world, where there were greater advantages, and he did not want to be restored; he was going back to the other world, and he wanted them to leave him to himself. He died shortly after, and his spirit, no doubt, now inhabits the world he spoke of. He demonstrated the fact that it took two sides equal to two other sides to make a square. The idea of immortality is proved on the same basis. He then spoke at some length to prove his assertion.

Leo Miller, the social reformer, was the next on the stand. He at once began to explain why he had not spoken before, or taken any part in the proceedings. The last time he spoke, he said, he was rotten-egged, and it had been intimated that he must be quiet in Minneapolis or he would be served in the same manner. He believed in social freedom and practiced it. He said a man might take his wife, according to present law, if she refused to yield up to him, bind her hand and foot, throw her on the floor and outrage her person, and the law would protect him in it. Let any other man do it and he would be prosecuted for rape. He thought the present marriage law was an abomination.

Mr. Cephas B. Lynn, of Boston, next took the stand, after a few preliminary remarks, in which he said he had got tired of talking himself and would much rather have the conference prolonged. He liked that kind of a meeting best. He then went on to say that on the free platform of to-day every man had to defend himself, and he did not wonder that Mr. Miller was rotten-egged. Mr. Lynn proceeded to speak on spiritual freedom. He said that order does not imply monotony, nor freedom confusion. Extremists were fast losing favor. He thought there was too much of the mutual admira-

tion society about the average liberal convention. Narrowness must be outgrown. Where shall we get the definition of freedom? Science will furnish it. He discussed the subject at some length in an able and eloquent manner.

As Mr. Lynn closed his address, Mr. Miller took the floor. He wanted to know why Mr. Lynn was not surprised about the eggs.

Mr. Lynn replied by stating that the public mind was in a very sensitive state upon the marriage question. Reckless attacks upon the marriage institution would not be well received. Any doctrines which had a tendency to promote loose social relations would be a failure. Looseness was hell. [Applause.] He believed in free thought, but not in free love.

Mr. Lynn spoke eloquently and to some length, and immediately upon the adjournment was warmly congratulated.

Meeting adjourned till 8:30 P. M.

EVENING SESSION.

The convention reassembled at Harrison Hall at 8:30, where a much larger audience than at any previous session were congregated to witness the seance given by E. V. Wilson, the wonderful seer. Previous to the entertainment Mr. Wilson preambulated among the audience with his new book, "The Truths of Spiritualism," written by himself, which he has for sale. Mr. Wilson is the editor of THE SPIRITUALIST AT WORK, published in Chicago.

MR. E. V. WILSON'S SEANCE.

Previous to the seance Mr. Wilson delivered the following address:

Mr. Bennett, of the *Truth Seeker* said: "One world at a time for me." When he said that he gave the lie to every act of his life. Is one day at a time enough? To-day is the foretaste of to-morrow. We think and speculate about death. To arrive at the conclusion that this world is enough, lays down a law against progress. Shall we live after the stroke called death? This is a momentous theme. The very erection of churches is evidence of making preparation for the future. Literature attests this thought, else one world at a time is a myth. The two worlds united. Mr. Wilson then spoke of the case of a man supposed to be dead, who, on returning to consciousness, declared he had seen another world. What was that vision? What law explains the vision? Immortality reigns throughout nature. We die. We change for the better. We should live for a hundred years. The majority die prematurely. Why not study the physiology of spirits? The question of belief in sects is largely a matter of chemical composition of the body—some requiring evidence of one kind, some of another. Some are credulous, others are not. Let us learn the indices of character. Physiognomy, carriage, voice—all these are signs of the time and spiritual conditions. I shall take these steps to-night preparatory to three more steps to-morrow night.

The seer then took his big hat and asked for some one in the audience to ask him a question.

He then turned his back to the audience and put the hat before his face, and waited for the interrogation. A long whiskered man rose and said, "Is my sister here?" "Speak to your neighbor," said Wilson. The man: "Which neighbor?" "That's enough," said Mr. Wilson. Mr. Wilson then faced the audience and gave an elaborate physiological and phrenological synopsis of the individual who had propounded the question, judging solely by the man's voice, or to some super-physical power unknown to the reporter. The audience listened attentively. Mr. Wilson brought down the house by saying that the gentleman who had asked the question was early fooled by putting too much faith in the opposite sex and allowing them to pull the wool over his eyes. In the course of Mr. Wilson's diagnosis, he stated that he was right eight times out of ten.

After a lengthy statement Mr. W. asked for the man to speak as to the truthfulness of the statement.

The man said, "It is all true. [Applause.]

Mr. Wilson continued his marvelous readings through the evening.

Mr. Wilson's powers are certainly remarkable. He specifies dates and narrates marked secrets in the lives of parties with whom he is strictly unacquainted. What relation psychometry, mesmerism, psychic force, guess work, or the spirit theory sustains to these statements, we are not prepared to say.

SATURDAY SESSION.

The convention met at Pence Opera House this morning, and were called to order at 10 o'clock. The order of exercises announced by the chair was conference for one hour, during which time short speeches of ten minutes duration were delivered.

E. V. Wilson was the first on the floor, and spoke at some length on Spiritualism, and expressed his wish to form a society in Minnesota for the promotion of Spiritual progression, governed by a free platform.

THE REGULAR ADDRESSES.

C. B. Lynn was introduced to deliver the regular address. He said the subject of Spiritualism had been discussed so much that he despaired of saying anything new. He disliked to repeat the old story of the Rochester knockings. He was also tired of citing the long list of celebrities who believed in Spiritualism. The speaker was consoled by remembering that Emerson says originality consists in being one's self. Hence, if he could put the stamp of his personality into his utterances that would be enough.

Mr. Lynn said that Spiritualism suffered at the hands of its friends as well as its enemies. The movement was full of strength. It had survived conflicts from within and without. The great victory of Spiritualism was the attention it had secured from eminent scientific men. Wallace, Crookes, and others were mentioned. The term Spiritualism was too often used in its limited sense. In the large sense the term signified a system of philosophy which is the antithesis of materialism. Herein the great questions—What is spirit? what is matter?—are revived. These interrogations are vital and fundamental. More method is needed in the study of Spiritualism. A critical wave is sweeping over Spiritualism. This is a good thing. The future is full of promise. The scientific Spiritualist is the coming Messiah. Let us work and pray for the coming day.

SUNDAY.

MRS. SEVERANCE'S LECTURE ON CULTURE.

We talk a great deal about culture, but think that we do not show as much of it as we ought to. I shall divide the subject into four classes.

First, physical culture. We are only half made. Should pay more attention to the development of muscle. We have not got half enough muscle. We should pay more attention to this. Our children are not half as strong as they should be. Physical culture is very essential. How little time we devote to the development of muscle. How little attention we pay to diet. The relation of the diet to the development of muscle is a subject of importance. Want to be practiced. The old fidgety theory is distasteful to me. Mrs. S. went on to explain what should be used as a diet, and what to avoid as stimulants. We should never use stimulating spices in our food if we would cultivate muscle. All parts of the body should be cultivated to become perfectly developed. The Turners have a good institution for the physical culture. In Milwaukee they have a school for girls. Make physical culture a study. It is called a disgrace to lack in mental culture. I call it a disgrace to lack in physical culture.

Intellectual culture was the next step. She said: We use too many books to properly cultivate intellectual study. The Kindergarten is a good institution for the commencement of intellectual culture. We need to change our methods of culture. We should introduce physical culture into our schools. Children need more exercise. We should not confine the children to the school room so long at a time. Make the intellectual culture shorter and develop the physical more, then we shall have better men and women and less diseased puny creatures.

Social culture was next discussed. There is too much intellectual study and not enough social culture. We receive strength in social culture. We should educate society so that people would be more social.

Moral culture came up next. The lecturer said that at the present time the people are not overstocked with moral culture. We do not have to go from home to cultivate moral culture, this can be cultivated at home first. When we shall have cultivated physical, intellectual, social and moral culture, we shall have men and women that are honest and industrious. Corruption will be done away with, and everything will be harmony and peace. Let us see to it henceforth that we cultivate every part, and not any one special part.

Adjourned till 2:30 P. M.

SUNDAY AFTERNOON.

The first thing up was the reading and adoption of the platform of the new organization, which is as follows:

THE PLATFORM.

WHEREAS, The better to secure the ends of true reform and facilitate the dissemination of truth, we Spiritualists of Minnesota, assembled in convention this 18th day of June, 1876, do hereby organize ourselves into an association to be known as the Minnesota State Association of Spiritualists. In making a declaration of principles we endorse the broadest platform and freest expression of sentiment compatible with the preservation of human rights.

All meetings shall be governed by such special regulations, under parliamentary usages, as their committee—special or general—may see fit to institute. In our reformatory efforts we invite co-operation of all men and women who are interested in the physical, intellectual, social and moral development of the race. Our aim shall be to organize ourselves in a co-operative body which can from time to time elect and adopt the most advanced method of reform without regard to the sources from whence they are derived.

While we claim a philosophy of life, here and hereafter, superior to that embodied in other religions, we hereby recognize the necessity of proving the superiority of our principles in our life practice.

RESOLUTIONS.

First—That we, as an organization, shall be known as the Free Spiritualists of Minnesota.

Second—That we recognize progression, here and hereafter, as the basis of our teachings.

Third—That we recognize human actions as the result of underlying causes—hereditary or educational—and hence would labor disinterestedly for the elevation of the whole human family.

Fourth—That believing faith to be natural to the type of organization, we recommend charity and fraternity toward those who differ from us in sentiment.

Fifth—That a committee be appointed by the convention to draft by-laws to be presented to the next meeting of the convention for adoption.

Sixth—That any person signing their names to this declaration of principles, and paying one dollar, shall become a member of this convention.

Seventh—That this convention adjourn until next November, at the call of the committee, for permanent organization and election of officers.

Conference for one hour was next announced. Mr. Miller arose and said he had been misrepresented. He denied saying "Destroy the marriage contract." He did criticize the marriage and divorce law. Wanted a civil contract. Some one said we have had enough social freedom discussed here. This is not so. Many people wanted the marriage contract so that they could hold their victim. The convention has lost its principles of free speech. Beware of the coming new association. Will expose the entire thing and tell some of the tricks that occur behind the scenes. Warren Smith said he was an unexpected attendant. He was glad of a chance to speak. Was sorry that Spiritualism was not more thorough. He delivered a spirited address, and was allowed an extra ten minutes to carry his point. Then came the lecture of Mr. Lynn on "Church and State in America."

GRAND FINALE.

Mrs. Severance opened the meeting by reading, "The world's old story of right and wrong," followed by an address.

E. V. Wilson's seance concluded the convention.

It is a vain hope to please everyone.

For the Spiritualist at Work.

CATCHING THE DEVIL.

BY DR. C. D. GRIMES.

BRO. WILSON: The world moves, but who is willing to let it? Luther dared to think, and the Pope issued his bull. But, "I will go to Worms," said he, "if there are as many devils in the way as there are tiles on the roofs of the houses." He went; and out of the friction Protestantism was born. Bruno and Galileo dared to think, and a planetary system sprang into existence. Columbus dared to be laughed at, and a new world sprang into being. Tappan, Garrison and Sumner, dared to think, and the manacles fell from 3,000,000 of slaves. The vanguard of thought, like the tree that bears the best fruit, must carry the scars, and the clubs of the millions who are out devil hunting, and devil catching, until victory perches on the banners of free thought, and the myriads of musty conservatives pick up their wounded and retire.

Devil catching has been a game that has been played in all ages of the world. Ever since he got the start of God in that little game he played with Adam and Eve, in which he opened their eyes to the situation and they saw it was all "gammon" about dieing after getting their eyes open; yet, seemingly, for this act of kindness every one has been picking at him ever since. His reputation before this little "unpleasantness" was not only good; but very good, which thing I shall abundantly show hereafter. But after this they began to call him hard names.

Peter said he was an adversary, going about as a roaring lion, seeking whom he may devour; and St. John speaks of him as that old Serpent, which is called the Devil, or Satan, and has him bound for a thousand years; but crazy Dow raised him again from a barrel of rags.

Brigham Young, like the woman in Revelations, fled from him into the wilderness at the time Bro. Joseph was murdered at Nauvoo, and Patten came very near catching him when after Prof. Swing. Then the next grand chase was led off by Woodhull and Claflin, followed by some smaller fry in the shape of "free lusters," "germanes," and "fanatics."

But worst of all, in the midst of all this smoke and dust, some one trots out Beecher, Tilton, Bowen & Co.; when, like putting salt upon a raw sore, some one starts the mad dog cry of, "Ho, for the Devil; \$750 for the Devil;" and thus the great race, and the great hunt goes on, under this powerful stimulus of \$750 for the Devil. Some are trying to head him off in one place, and some in another; some on the railway lines and telegraph lines; in the broadways and boulevards; in the lanes and alleys; trying to catch him in the saloons and pulpits; in the ward meetings and revival meetings; in the church and in the state; at Washington, and Salt Lake; at Chicago and Brooklyn, you hear this everlasting uproar of Ho, for the Devil, \$750 for the Devil.

It was thought he was brought into very close corners in Chicago not long since, when one of the watchmen of Zion from his pulpit proclaimed, "Satan is not dead, nor asleep, nor gone on a long journey on some line that leads away from where we keep. He is entirely alive, as wide awake, and as close to our concerns as he was in the days of Job, and David, Peter and John. Neither has he managed to slip off the mortal coil, and assume that curious quality of omnipresence ascribed to him by such men as Bro. Moody. He is right here in the revival meeting. I think I have seen his autograph in some of the letters of the daily press, and heard of him weeping as if his heart would break on account, he said, of his sins; for tears are his strong point. The thing to be seen just here is this, that we are not to go wondering and wandering after him in hades, but are to understand that he is our fellow-citizen; that he pays pew rent, and taxes, when he can't 'jump' them, and votes at the polls, and makes speeches about our glorious country; Satan eats and drinks, and wears broadcloth, the best in the market. He is sometimes mayor of this city, and can condescend to be alderman. He practices at the bar, and has leaders written now and

then about his splendid efforts. Satan is in the pulpit, too; he has always had a leaning to our side, because he loves to take the guise of an angel of light. He is a Jesuit, you say. Yes, now and then he is a Jesuit, and now and then he is a Unitarian, a Methodist, a Presbyterian, a Baptist."

Now I thought the thing was simmered down to a fine point, and that Chicago was to have the honor of bringing him to bay; but next I hear a man in Lowell, Mich., is sure he has captured him, because, as he said, he had seen and felt the effects of him—claiming the reward, and offering to ship at the risk of the consignee, (which I think was a wise caution, if it be true, as is said of him, that he is "a slippery old Devil,") all of which must be genuine, as the best evidence of possession arises from the sense of feeling, and none are likely to own it unless it be genuine.

And here the question arises, why any should raise such a dust and cry about him unless it be on the account of some "unpleasantness." Why, when he presented himself to Job, among, and as one of the sons of God, he was emphatically "one of 'em," and there was not one word said against him during all the severe afflictions he piled upon Job, and surely none until many had become envious, thinking he run the thing a little too fast, that is, most likely to come out ahead. And then they began to call him names; feeling, I suppose, as the boy did when another boy gave him a thrashing: "Well," said he, "if I can't lick ye, I'll make up faces at your sister." Always some way of revenge left, and when the Devil began to drive the largest business, as he did in Eden, and in gobbling up the antediluvian world, why they began to think, "Well, we can get revenge some way," and so they began to apply opprobrious epithets. But strange as it may appear, when they came to apply these epithets, through jealousy, they fell upon a class that in their original use, or root, had been associated with good, or God; the word God having been evolved from the idea of the highest good.

Thus the "Dragon," and "Satan," which St. John calls that "old serpent," was in that "old" serpent symbol worship of the ancient Persians, the supreme God of the Universe, and had temples built for his praise, as "the greatest of all the gods," all over ancient Persia. True, this "old" serpent held his head over the balances, presaging the evil of winter, at the autumnal equinox, where the "Lamb of God," of the ascendant, passed over into the under world, the opposite, and became the Devil God in the under world. When this "old" serpent held his head over the balance, these ancients understood, as our poets express:

"Tis done, dread winter spreads its gloom,
These are thy changes,
Almighty Father, these
Are but the varied God; the rolling year
Is full of Thee!"

They saw that the Devil God of winter and frost, of Egypt and darkness, of underworld and hades, of bottomless pit and whale's belly, and tomb of Lazarus, were good, and just as necessary as the Lamb God, of summer, and light, and vegetable life. These to them were but the "varied God;" there being just as much God, or good in the Devil part of the year, (which really meant no more than the opposite, or the other part of the circle,) as there was in the other part of the year, opposite from *adversarius*, the other side.

Thus it turns out in these epithets, such as "that old serpent, the Devil," that there is nothing mean or wrong in the original signification, but that they have been made opprobrious in later years in their application; and this again appears clearly traceable to their "feeling," as the man said who thought he had caught the Devil and claimed the reward.

After the same style of "opprobrious epithets" I hear some have called you, Bro. Wilson, the "old Germaneist," and I hope you are germane, that is true to the causes that produced you; true to yourself, to Wilson; that you "play Gregory," and sail under Wilson's colors; that you wear no mask, and don't go devil catching abroad as long as there is a "heap" of that business to do at home. Well be "ger-

mane," appropriate and true to your own life line; and let the divinity within you that is trying to manifest through you, manifest on the life lines at the base of your being. Don't "retire behind the scenes," as it is said all "good Spiritualists" do, staying away from the conventions, the Centennial, etc., because "social freedomites," "germaneists," and "fanatics," are active and will probably run the thing; but raise your Wilson colors, keep your harness on, bare your breast to the shafts of envy, that are fired from "behind the scenes." Don't stop to notice whether it be the bull of a pope, the blast of a cardinal, or the squib of a prelate—be Wilson, be germane, and God has no ordinances that to me reads "put him out."

Thus the great chase goes on, while through the dust that is raised, the shrewd observer can see the old fellow, poking his grim visage, with a big grin on, from behind some old building or bulletin-board, holding up in one hand a large card, upon which is seen, "Ho, for the Devil; \$750 for the Devil;" while with the thumb and fore finger of his other hand he is performing certain movements from his mammoth nose, that is said to be long enough to poke itself into everybody's business, be it the underground machinery of Brooklyn church, or the secret wire-pullings of Washington officials.

Why, Brooklyn church is in the gay old chase too, having cast many a one over her battlements; the last being not only not the least, but the "very one," while Congress, the great grinding, sifting, and ruling, the great governmental, purifying, and rectifying machine, with its ponderous machinery, many labyrinths, and complicated lever power, running at the expense of millions of dollars, besides the millions of pulpits, in which are men stamping and scolding, beseeching and praying at the cost of millions more; and still that old serpent that Milton placed in the garden by the side of Eve, squatting like a toad, and whispering in her ear, is yet squatting like a toad, and whispering in the ears of church and state, of citizen and Congressmen, minister and layman, as he continues to ring the changes, and grin from behind the bulletin boards over the reward offered for his arrest.

But for one I take this opportunity to protest against paying one cent for his capture until I am a little more certain who and what I am to get, if he is caught. I want to know who he is, and the country he came from; who was his father and who was his mother. He may be a kindred. If not, is his lineage a respectable one? What was his early education, traits of character and habits of life? But above all, I wish to know, and know positively and unmistakably, is he my friend, or my enemy? because I should be in an awkward position if I should contribute toward his capture; and he, while loaded with chains and manacles, should cast upon me that look!!! and then if I should hear him say, "And you too, Oh, Brutus!!!"

South Bend, Ind., June 8, 1876.

(To be continued.)

ADVERTISEMENTS.

GRAND OPPORTUNITY FOR KNOWLEDGE.

We will send one copy of Dr. Stone's great work, *The New Gospel of Health*, a book of 519 pages, neatly bound in cloth, containing over 120 illustrations, and one copy of *THE SPIRITUALIST AT WORK*, for one year, to any new subscriber, for \$3.50, free of postage. We will send Kersey Graves' great work, *The World's Sixteen Crucified Saviors*, 12mo., cloth, 350 pages, price, \$2, and one copy of *THE SPIRITUALIST AT WORK*, for one year, postage paid, to any new subscriber, for \$3.

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NOTICE.

The First Religious Society of Progressive Spiritualists of Cleveland meets at Temperance Hall, No. 124 Superior street, every Sunday at 7:30 p. m. L. W. GLEASON, R. Sec. D. S. CRITCHLY, Pres.

Living Department.

In this Department everything pertaining to the advancement and elevation of woman shall have a place, and our children also; who are to be the men and women of the future. What they will be, depends upon what we now teach them.

BY M. EMERSON WILSON.

Letters and communications for this department must be addressed to M. Emerson Wilson, Lombard, Illinois. Mothers, sisters, friends, one and all, send us living truths, life experiences of your own souls, and let us live our real selves, our inner life, and seem to be each other what we really are.

THE HINDU UNKNOWN.

The old Hindu Vedic ode to creation, as translated from the Sanskrit by Max Muller, is copied and commented on, as below, by W. J. Potter, in *The Index*:

Nor Aught nor Naught existed; you bright sky
Was not, nor heaven's broad woof outstretched
above.
What covered all? what sheltered? what concealed?
Was it the water's fathomless abyss?
There was not death—yet there was naught im-
mortal;
There was no confine betwixt day and night;
The only One breathed breathless by itself—
Other than it there nothing since has been.
Darkness there was, and all at first were veiled
In gloom profound—an ocean without light;
The green that still lay covered in the husk
Burst forth, one nature, from the fervent heat,
Then first came love upon it, the new spring
Of mind—yes, poets in their hearts discerned,
Pondering this bond between created things
And uncreated. Comes this spark from earth,
Piercing and all-pervading, or from heaven?
Then seeds were sown, and mighty powers arose—
Nature below, and power and will above.
Who knows the secret? who proclaimed it here?
Whence, whence this manifold creation sprang?
The gods themselves came later into being—
Who knows from whence this great creation sprang?
He from all this great creation came,
Whether His will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not.

This hymn is believed to be among the oldest portions of the oldest Veda. Perhaps it was written 2,000 years before the Christian era. Though this metrical version in thought and phrase be so sublime, it corresponds very closely with what are given as literal translations—more closely than metrical renderings into another language usually do. The most wonderful thing about it is the mental grasp of the poem. It is full of seed-thoughts and contains the kernels of nearly all the philosophies that have since existed. There is a foreshadowing of Hegel in the first line. Another line suggests Spinoza. Pantheism, gnosticism, mysticism pervade the ode throughout. One line of it is thoroughly theistic. Yet there are portions of it in which modern positivists and materialists would recognize a kindred spirit to themselves. It touches the very heart of the problem which is agitating both the scientific and religious world to-day—the relation of matter to intelligence, of nature to will, of atoms to forces and life. Here is the doctrine of the evolution of the world from a nebulous, chaotic mass; here is protoplasm; here is the problem dividing modern scientists (if we may use the big words) of biogenesis or abiogenesis. Here is Tyndall's statement, that matter contains "the promise and potency of all terrestrial life;" and here, too, is the question which Tyndall has also asked so impliedly, but which neither he nor any other has answered in any better way than it is answered here—the question whence the "promise" and the "potency." The unexpected turn of thought in the last line, to some readers, perhaps, may seem to spoil the climax. But, to my mind, it carries the climax to the sublimest height and reveals the grand simplicity of the true artist; for it is not the necessary nor the most rational interpretation to assume that the last clause was intended to question whether the "Most High Seer in highest heaven," regarded as Creator of the world, was possessed of conscious intelligence; but rather does this give the profound hint that such creating being, or any deity however wise and powerful, whom man could conceive as creating the world, might not reach back to the supreme first cause of all, nor know the great final secret whence he himself and all things came. Behind the known ever stretches the mysterious unknown; behind him is it; behind Brahma, Brahm.

CHICAGO NOTES.

DEAR MRS. WILSON: Your letter came to me a few hours after my return from the northern part of Michigan, where I had been sojourning for nearly a month with kind friends. I needed rest and recuperation, and my spirit advisers suggested that I try the pine atmosphere of Northern Michigan. Pure air, pure magnetism, are the true healing powers—are the best recuperative agents for a prostrated system.

It is often asserted by superficial observers that Spiritualism is "dying out." There is no regular creedal organization of the vast multitudes who are classed as Spiritualists, yet a correct estimate of their numbers can be made, and there is no doubt but that we are gaining instead of losing. The

tendency of Spiritualism is not to draw the masses of its believers into associations. There are thousands of individuals who would not be seen at a public seance, and would shrink from a public avowal of their faith, who hesitate not to investigate in private, and among their most intimate friends avow themselves believers in the phenomena and doctrines of Spiritualism. There is now comparatively little opposition to our faith, or to the manifestations of spirits, by orthodox Christian ministers and congregations. Church members are no longer excommunicated for attending circles or communicating with "familiar spirits."

There is a revolution pending that will effect orthodoxy as much as the state-bound religious corporations were affected by Luther and the reformation. Free religion, Philosophical societies, Spiritualism, and many other organizations of independent thinkers, have been formed to war against the foolishness of preaching. It is a rebellion against antiquarianism in its application to modern life. It is a protest against a social condition in which oppression, misrule, suffering are rampant everywhere, and the only remedy offered is such a misty one as is promised in some future state of everlasting psalm-singing and praise. It is an assertion that people have a right to religious teachings and consolation who are debarred from attending the gilded tabernacles in which the "word of life" is spoken. Let us have a vital religion, in which there will be no negation of a Divine Father and a future life. Let us have all things in a truly practical form, and have them the property of the masses. Let sanitary science displace doctrines. Let us be free and true—free to do right, and true to our sense of right. The errors and mistakes of life are many, but not irreparable. The beginning may be cloudy and dark, but God's providence is over all, and there are ways and means to meet the greatest emergency, if the soul will only look out of itself to claim as its own what was ordained for it—life, enjoyment, rest. But these are attainable only through strict obedience to the laws which originate and govern existence. Every violation, whether physical, mental or spiritual, involves its own penalty—one which must and will be enforced. If we wander far in the paths of sin, great will be our suffering.

The human race has entered upon an era of glorious action—a time in which all persons who have at heart the love of truth and righteousness, and are in favor of law and order, will be called upon to unite their forces against the increasing tide of sensuality and lust, which are seeking to gain the ascendancy over the divine nature in humanity.

More anon,

ANNIE LORD CHAMBERLAIN.

Chicago, June 19, 1876.

P. S. I have been very ill, and obliged in consequence to give up writing as much as formerly. My health is very poor, and if it were not for the good spirits I should not be here, as nothing but spirit power could have saved me.

Truly your friend, A. L. C.

For the Spiritualist at Work.

THOUGHTS OF THE HOUR.

BY MARY M. D. SHERMAN.

The evening curtains have been drawn around us by invisible hands, and tired feet are resting from marching to the calls of duty, pleasure or labor. At this quiet hour my thoughts are exercised upon various subjects, and particularly upon Memorial, or Decoration Day, as it is called; and I inquire, what use is it? Ostensibly, I suppose, it is an attempt to show to the world a respect for the fallen heroes, whose decaying bodies in cemeteries, on hillsides and plains, need no such marked attention at this late day. The tramping of horses, decoration of carriages, martial music, or the strewing of flowers upon graves, awakens no voice of thanks from ashes, the spirit of which has departed to other scenes of labor and duty. Of what use is it to decorate silent graves with flowers, and refuse to decorate or encourage the living with kind words, smiles and material aid?

Congress has appropriated certain moneys to be expended in headstones for the benefit of soldiers, whose bodies need no such

remembrance. Could the spirits of these martyred brothers speak, methinks they would loudly protest against such folly and useless outlay of money, but would rather petition Congress to give their wives and children honest labor and the means of education, thereby making life's burdens easier to be borne. They would prefer being enshrined in the memories of appreciative relatives and friends, for their efforts in securing liberty to the downtrodden of Africa's sons and daughters. What care they, whose souls are marching on from one condition of life to another, whether their graves are unknown, or whether flowers are yearly strewn over them or not? Their franchised souls are pursuing still an onward life march, wiser for their earth mission and the experiences it brought them. They need no praise from the masses; they need no decoration days, for their praise and reward is with them. In their resurrected state they would teach the uselessness of ostentatious displays, the weakness and emptiness of forms and ceremonies. Could the vast army of soldiers who left their bodies upon the battle-field hold an interview with President Grant, would they not petition him to better advance the interests of the American people in labor, money and prosperity? Would they not warn him against such gigantic frauds, monopolies and contemptible meannesses as are being perpetrated by him and those with him and under him? Would they not teach the folly of extravagant marriages and funerals indulged in by the so-called rich?

To the living we owe humanitarian efforts in whatever sphere or condition in life we may find them. We owe them honest respect; we owe them an helping hand, kind words, smiles and love. These given to the living, we shall have no occasion to place costly monuments, perishable headstones and decaying flowers over spiritless bodies to remind us of them or our duty to them, for we shall know our duty was done while they lived with us, and now that the death angel has removed them from our sensuous vision, they carry with them kind memories of us, and leave with us that which survives rust and decay—loving memories, to be reunited in the "sweet by and by," where a just tribute will be awarded each faithful soldier who has truly fought his or her battle upon the great field of earth.

Decorating the soul with living, growing thoughts, seems to my mind of far more importance than the useless display exhibited upon Decoration Days throughout our land, or the foolish fashion of empty forms and ceremonies born of false education, nypocracy and bondage.

Adrian, May 30th.

NEW BOOKS AND EXCHANGES.

Spirit Invocations, or Prayers and Praises publicly offered at the *Banner of Light* circle rooms free meetings, by more than one hundred different spirits, of various nationalities and religions, through the vocal organs of Mrs. J. H. Conant, compiled by Allen Putnam, A. M., with his well known skill and ability, combining the many beautiful gems of thought which fell from her inspired lips into this little volume, which all the friends of Mrs. Conant will be glad to add to their collection of books. Let none fail to send for it, to Colby & Rich, *Banner of Light* office. Price \$1.25.

Epitome of Spiritualism and Spirit Magnetism. This little book Spiritualists should send to their skeptical friends. As the title indicates, many truths are here brought before the reader in an interesting form, which cannot fail to attract and please. The low price places it in the reach of all—35 cents. Colby & Rich, publishers.

The Fundamental Principles of Science, by Leon Hyneman. The subject treated will commend this pamphlet to all. Part 1st, The Law of Unfoldment. 2d, Matter and Spirit. 3d, The Dualistic Principle in the Economy of Sex. Sold by D. M. Bennett, 141 Eighth street, New York. Price 25 cents.

We have received number one of the *Argosy*, a new weekly, published in Chicago, by the well known editors, H. N. F. Lewis and wife, whose names should insure success. May this family bark, devoted to choice literature, general information and

the Spiritual philosophy, to religious, social and political interests, ever sail in clear water to every port, and never be obliged to drop anchor for the want of the dollars to keep it afloat—the bearer of good tidings to all. 177 Madison street, Chicago, Ill. \$2 per year.

The *Banner of Light* still makes its weekly visits, and as a family paper, devoted to Spiritual philosophy, is excelled by none.

The *Spiritual Scientist*, laden with truth, the *Boston Investigator*, the *Truth Seeker*—each in its own channel doing good—are welcome guests, together with many others, among which is *Hull's Crucible*, reduced in size, now makes its weekly visit, and we trust will be sustained.

Woodhull & Claflin's Weekly have not been seen for some weeks, and regret to learn from the *Truth Seeker* that it has suspended. This is not right; all papers devoted to reform should be sustained by Spiritualists and liberal minds of the day.

THE SPIRITUALIST AT WORK also makes an appeal to all true workers in the Spiritual ranks to be sustained. How many of you will aid the editor in keeping this organ of Spiritual truth in your midst? A little timely help now, from each one, will enable him to go on with his work and place before you these truths. Let each reader and subscriber respond to this appeal by renewing for themselves and friends without delay. Also send for copy of the editor's new book, just published, the *Truths of Spiritualism*, and in this way aid the editor in his work.

CORRESPONDENCE.

232 North Ninth street, Philadelphia, June 13th. Dr. Samuel Maxwell writes: "We are now settled here in a roomy house, and parties coming to the Centennial we can board much cheaper than the hotel rates. We also expect to take invalids, care for them, and treat them in the house, to a limited extent." We hope the many friends of the Dr. and his estimable wife will bear this in mind, and make a mem. of their number, and let there be no vacant rooms or chairs in their pleasant home.

Mrs. L. E. Bailey writes us from Osage, Iowa; has been lecturing up in that vicinity with good success, and friends wishing to engage her address as above up to July 10th. She will also take subscriptions for THE SPIRITUALIST AT WORK.

Also, friends, remember Mrs. H. Morse's address, Beloit, Wisconsin, and keep all the workers in the field at work, for the harvest is ripe, the laborers are few.

We would call attention of our readers to the great reduction in price of those beautiful pictures, *The Dawning Light*, *The Birthplace of Modern Spiritualism*, *The Orphans' Rescue* (children in boat above falls saved by Angels of Rescue), *Life's Morning and Evening* (pilgrim in boat—band of angels scattering flowers). These are now only half the usual price. Let all who wish to adorn their homes, send for them to the address, R. H. Curran & Co., 28 School street, Boston, Mass. Do not lose this opportunity. Send for circular.

Subscribe for THE SPIRITUALIST AT WORK. Do it at once, and read every word of it, for it is the best Spiritual paper in America. Terms, \$1.10 for 26 numbers.

For the Spiritualist at Work.

THE CHRIST.

BY WILLIAM BRUNTON.

The Christ is not some far off good,
That we but faintly know,
He's holy love and brotherhood,
That we may have below.

He's love that comes and fills our hearts,
And makes us noble be,
To each and all it kindly darts,
And wins their sympathy.

And we the Christ may thus receive,
If we this love will own,
And show by deeds that ne'er deceive,
We make his Gospel known!

SOUL READING.

Or Psychometrical delineations of character. Mrs. MARY M. D. SHERMAN would respectfully announce to the public that she will, upon reception of a letter containing photograph (to be returned), month of birth, age, married or single, animal and flower preferred, give an accurate description of the leading traits of character, with marked changes in past and future life. Terms, \$1 and two postage stamps. Address, Mrs. MARY M. D. SHERMAN, Box 1205, Adrian, Mich.